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1. To shew the kind and quality :
2. To commend goodness :
3. To excite love :
4. To fortify hope :
5. To make the advantage manifest :
6. To devise the means :
7. To enrich the understanding :
8. To support knowlege :
9. To demonstrate what is just and unjust :
10. To lead consideration :
11. To ease labour :
12. To strengthen truth :
13. To expose deceit :
14. To comprehend his sufficiency and means in these things :
15. And that what he may impose on another be in every way agreeable.

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## THE LAWS OF HYWEL DDA.

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[Continued from page 256.]

### LAWS OF THE COURT.

#### *Satisfaction for Insult, &c.\*.*

THE satisfaction for the insult and murder of the Domestic Chaplain, Steward of the Household, Judge of the Palace, Falconer, Chief Groom, Domestic Bard†, Page of the Chamber are the same, and so is their heriot‡; and their daughters are of equal rank.

In satisfaction for their insult shall be paid nine cows and nine score of money§.

In satisfaction for their murder shall be paid nine hundred and nine cows, with three advancements.

A pound is the heriot of each of them.

\* The provisions under this head, which follow one another very immetho-  
dically in the original MS, are here arranged according to the order of the  
list of Officers in the last Number. In the W. S. M. they are attached to the  
explanation of the particular offices.—ED.

† In the original the word is *Pencerdd*, which seems to be a mistake for  
*Bardd Teulu*, as the *Pencerdd*, or Chief of Song, was not one of the twenty-  
four Officers.—ED.

‡ The word, here translated *heriot*, is *ebedinc*, which implied a pecuniary  
fine payable to the lord from the property of a vassal, on his death.—ED.

§ Nine score of silver; the sum of so many pence is implied.

A pound is the maiden fee\* of their daughters, three pounds their covert fee†, and their jointure‡ seven pounds.

As to the satisfaction for insult of every one of the other Officers, except the Master of the Household, (who, though reckoned amongst the Officers, is not of the same rank,) their satisfaction shall be six cows, and six score pence§.

In satisfaction for their murder shall be paid six score and six cows, with six advancements.

For their heriot shall be paid six score pence||.

The maiden fee of their daughters is six score pence, their covert fee a pound and a half, and their jointure three pounds.

Whoever kills a man, let him pay the satisfaction for his insult first, and then for his murder.

There shall not be an advancement upon the satisfaction for insult of any one.

#### *Lodgings of the Officers ¶.*

The lodging of the Master of the Household shall be in the

\* The original is *goby*, a reward, otherwise called *amoby* and *amobry*. This fee was paid to the lord on the marriage of a maid, on account of his being the legal conservator of her chastity, and not in lieu of any right he had to take it away, as some have idly advanced. [Such is the note in the Cambrian Register, and, as the *amobr*, or maiden fee, was payable to the father of the girl as well as to the lord, the opinion, expressed in it, is most probably correct. In Scotland, however, the feudal claims of the sovereign anciently extended even to the virginity of his female vassals; and it has been supposed, that, before the conversion of the Britons to Christianity, a similar custom was common throughout the island. In the time of Hywel, however, the fact may have been as above surmised: and it is stated, that the vestiges of this ancient practice are to be traced in the manors of Bualt and Dinevor, where a fine is still payable to the lords by the tenants, on the marriage of their daughters. In Scotland, too, a pecuniary tribute, in commutation for the feudal right above alluded to, is yet in force, and is called *marcleta mulierum*.—ED.]

† *Cowyll*, the original word, means a covering or veil; but here it is a customary gift conferred by a husband on a wife, the morning after marriage, and seems to be the same as the *morgengabe* of the Germans.

‡ The Welsh word is *agweddi*, which means, literally, consociation, formed, in all probability, from *gwedd*, a yoke.—ED.

§ In the original "six score of silver."

|| The same.

¶ There is no separate chapter for the lodgings in the W. S. M., but they are included in the other arrangements of each particular office. [The same alteration in the arrangement of the regulations under this head has been made, as was alluded to in the first note.—ED.]

largest house in the town ; for around him shall be the lodgings of all the family, so that they may be ready on every exigency of the King.

The lodging of the Domestic Chaplain and the scholars with him shall be in the Chapter-house.

The lodging of the Steward of the Household and the Officers with him is in the house next to the palace.

The lodging of the Judge of the Palace shall be in the King's chamber or in the hall ; and the pillow, whereon the King shall sit through the day, shall be under his head at night.

The lodging of the Falconer is in the King's barn ; for the hawks have an aversion to smoke.

The lodging of the Chief Groom shall be in the house next to the barn, and the grooms with him ; for he distributes the rations of provender.

The lodging of the Chief Huntsman and all the huntsmen with him is in the kiln-house.

The lodging of the Queen's Chaplain is in the sexton's house\*.

The Domestic Bard and the Physician shall reside in the lodging of the Master of the Household.

The lodging of the Door-keeper of the Hall and of the Door-keeper of the Chamber is the Porter's house.

The bed of the Page of the Chamber and of the Chambermaid shall be in the King's apartment.

*Master of the Household†.*

The Master of the Household shall have an allowance in his lodging: three dishes and three horns of liquor from the palace.

\* In the Cambrian Register the translation is "clerk's house" ; but the original words, " ty y clochydd," seem more properly to refer to the sexton, unless the two situations were united.—ED

† The following arrangement of places precedes the description of the different offices in the W. S. M.—There are fourteen officers in the court ; four of them below the nave, and ten above. The King is the first, who ought to sit next to the pillars ; next to him is the chancellor ; then the (noble) guest ; then the heir apparent ; then the head falconer ; the foot-holder on the opposite side of the dish to the King ; then the physician close to the pillar, on the opposite side of the fire ; next to the other pillars is the place of the domestic chaplain to say grace at meat ; then the crier occupies the pillar above him ; next to him the judge of the palace ; next to him the chief bard ; and the smith of the court on the end of the form, before the knees of the chap-

He shall have a present \* every year, namely three pounds, from the King. Of the spoil the Master of the Household †, if he be with the household at the time, shall have the portions of two, and he shall choose his beast out of the King's third.

If any shall commit trespass below the Pillars ‡, and the Master of the Household shall detect him, he shall have a third of the fine and compensation of such person. If he shall also seize him above the Pillars before the Steward of the Household, he shall have a third.

The Master of the Household must be a son, or a nephew, or a brother §.

A horn of mead shall be presented to him by the Queen at every banquet.

If the King suffer any one of the family to remain down below

lain. The master of the household should sit at the lower end of the hall with his left hand towards the front door, having whomsoever he pleases of the family with him, and the rest on the other side of the door; the domestic bard sits on the other hand of the master of the household; then the chief groom, having the pillars between him and the King; and next the chief huntsman, having the pillar between him and the chaplain.

\* The original word is *cyfarwes*, with respect to which see a note in the last Number, p. 274.—ED.

† [The following note on this word, which occurs in the Cambrian Register, may appear somewhat at variance with the one inserted in the last Number, p. 250. However, the discrepancies between the two are not, perhaps, irreconcilable.—ED.]—*Penteulu* is, literally, the head of the family. He seems to have been considered as a president, or prefect, of the court; therefore, some writers have called him Mayor of the Palace. Politically considered, he was much the same in consequence as the person called, in Scotland, Chief of the Clan. According to the ancient constitution of Wales, the whole community was divided into families; and each family had a *Penteulu*, to whom every individual to the ninth degree of consanguinity was attached. A correct register of relationship to the ninth degree was absolutely necessary to every person; for it was in reality his title-deed, by which he held his property and his rank in the country. Hence the origin of the Welsh pedigrees, at first a matter of necessity, and which, in latter times, came to be deemed a-point of honour.

‡ The pillars divided the hall into two sections; the upper one being allotted to persons of the first rank, and the lower to the inferior officers.

§ Or a person of a rank eligible to be the Patron of the Family [Master of the Household]. The son of a freeholder cannot be a Patron of the Family, because it is necessary, that his rank should be derived from the King, which is not the case with a freeholder. Therefore the people of North Wales consider the Patron of the Family amongst the twenty-four Officers merely, and below the Steward of the Household.—W. S. M.

the fire-place, let the Master of the Household invite such person to himself.

The Master of the Household shall sit at the top of the hall, and the family around him: let him take the elder on his right hand, and, upon his left, whom he thinks proper.

He shall be furnished with a horse in attendance from the king; and the horse shall have two rations of provender\*.

### *Domestic Chaplain.*

Whoever shall insult, or shall prosecute a claim against, the Chaplain, let him first submit to the law of the Council†: let him pay, in satisfaction for insult, twelve cows. The Chaplain shall have a third of what is awarded him, and the two remaining shares go to the King.

The Domestic Chaplain is entitled to the garment in which the King shall do penance at Lent, and that in time for Easter.

The Domestic Chaplain shall have the offering of the house-

\* Additions from the W. S. M.—The price on the Master of the Household is one third of that of the King. The satisfaction for his insult is one third of that for the King without the gold. He ought to give the harp into the hands of the bard on the three great festivals. He is to have the next dish after the King in point of honour at court. He claims the King's garment at the three great festivals. He has his horses, dogs, hawks, and arms from the King. His dogs and hawks are of the same value as those of the King. He has twenty pence out of every pound received by the King from causes respecting land. He has twenty pence from every person of the family the first year he rides on horseback. When there is a call for the family to go to ravage a country or on any other enterprize, he may select whom he pleases, and he must be obeyed. He has a right to support the honour of the hall, though the King be not there, and the officers are to attend on him like the King. No one of the family has a right to dispose of any garment without his leave. He is to precede the family at all times; and nothing should be done without his advice. He is to have a song from the Domestic Bard when he chooses. The King shall appoint him a circuit, when the family separate at Christmas into the three classes of the old, the middle age<sup>d</sup>, and the young. He shall be with each of these alternately. To whatever class he attaches himself on the circuit, he must be attended by officers, and a porter, cook, and purveyor of victuals. When the circuit is at an end, he returns to the King, and dwells with him to the end of the year, without going any where except on mere errands.

† The original is *sened*, translated in the Cambrian Register a *senate*:—it does not appear, however, that a senate, in the popular sense of the term, was ever known to Wales. What the particular nature of the council, here alluded to, was, it may not now be very easy to ascertain.—ED.

hold, and the offering of such as shall accept an offering from the King at the three principal festivals. He shall have the Queen's offering at all times.

He shall have a dish of meat, as an allowance from the palace, and a horn of mead and a horse in attendance from the King, and the third of all the King's tithes.

And the Domestic Chaplain is one of the three indispensable persons with the King: he is one of the three persons, who shall support the honour of the court in the King's absence\*.

*Steward of the Household.*

The Steward of the Household is entitled to the garment of the Master of the Household at each of the three principal festivals; and the Domestic Bard shall have the garment of the Steward of the Household; and the Porter shall have the garment of the Domestic Bard.

The Steward of the Household shall have the skin of a stag from the huntsman, from the middle of February to the middle of May, whenever he may demand it.

From the time, that the Steward of the Household shall enter into the palace, every thing with respect to meat and drink shall be according to his orders.

He shall shew every one his proper place in the hall.

To him belongs the arrangement of the lodgings.

He shall have a horse in attendance from the King: and the horse shall have two rations of provender.

His land is free.

He shall have a beast out of every spoil from the family.

The Steward of the Household is entitled to the maiden fee of every land-steward†.

He shall have twenty-four pence from every victualling officer, when an office is conferred on them.

To him belongs the distribution of the feast-money‡.

\* The other two, as we find from the sequel, were the Steward of the Household and the Judge of the Palace.—ED.

† *Maer y Biwail*, the original term, is, literally, the steward of the cow dung, steward of the cow lair, or steward of the clod. He was, probably, the land-steward, or bailiff. [For some account of this officer's duties see CAMBRO-BRITON, No. 16. p. 153. in the note.—ED.]

‡ Money given by guests, vales, or gift-money. [Dr. Davies considers the original words, *arian y gwestfau*, to apply to the money, which the people

To him belongs the approving of the liquors of the palace.

To the Steward of the Househould belongs the third part of the fine and compensation of the purveyors of meat and drink,—namely, the butler, cook, and victualling officers of the palace.

From the time, when the Steward of the Household, standing in the court, shall proclaim the protection of God, and the protection of the King and Queen, and of their nobles, let no one violate their peace nor their protection, whether in the court or out of the court; and whoever shall break it shall have no protection, neither in court nor out of it, except in the church and church-yard.

The Steward of the Household shall be the general distributor to the twenty-four officers of the court.

He shall receive two shares of the feast-money, and two shares of the skins of the cattle, that shall be slaughtered in the kitchen.

Out of every office of the court, when conferred by the King, the Steward of the Household is entitled to a fee, except the principal offices.

He shall have the skin of a stag from the Chief Huntsman in Autumn, and out of it shall be made cases to keep the cups and horns of the king. This shall be before the skins are divided between the King and the huntsmen.

The Steward of the Household receives two shares of the grooms' silver\*.

The Steward of the Household is to set a dish before the King, and one above him, and another below him, on the three principal festivals.

The Steward of the Household shall have the length of his finger of the ale from off the lees, and of the bragot† as far as the middle joint, and of the mead the length of the extreme joint.

If any one shall commit trespass at the entrance of the hall, and the Steward of the Household shall apprehend him according to law, he shall have the third of the fine and compensation. If he shall take him below the pillars, before the Master of the Household, he shall have a third.

paid the prince in commutation for the entertainment, they were bound to afford to him and his retinue while on a journey. Wotton, too, understands the term in a similar sense.—ED.]

\* Probably, vales, or presents from visitors.

† A drink composed of the wort of ale and mead spiced.—ED.



The Steward of the Household is to take care of the King's share of the spoil; and, if a division shall be made, let him take an ox or a cow.

The Steward of the Household is, on every occasion, to swear instead of the king.

The Steward of the Household is one of the three persons, who shall support the dignity of the court in the King's absence\*.

#### *Judge of the Palace.*

The privilege of the Judge of the Palace exempts him, when he obtains a horse from the King, from paying the Chief Groom's money.

The Judge of the Palace shall take one man's share of the mortuary money.

He shall administer justice gratuitously in every judgment, which shall appertain to the court.

It belongs to him to distinguish the privileges and duties of all the officers of the court.

He shall have twenty-four pence from the person, whose privilege and duty he shall explain.

When the Justiciary† receives a law-fee, the Judge of the Palace shall have two shares.

The share of two men shall be given to the Judge of the Palace from what the family shall make‡, before he comes from his lodging.

\* Additions from the W. S. M.—The Steward of the Household shall have ten pence out of every pound coming to the King from causes respecting landed property. He ought to serve six persons with meat and a seventh with liquor, namely, the king, and his elder, his guest, his heir, his falconer, and foot-holder with meat, and his chief groom with liquor. He ought to divide the supper money, that is to say, twenty-four pence for every banquet, where mead is introduced: the distribution is thus,—sixteen pence to the King's officers, and eight to the Queen's officers. Out of the sixteen pence to the King's officers eight go between the Steward of the Household and the cooks, two shares to the first and one to each of the others; then four pence to the pages of the chambers, two to the doorkeeper of the hall, one to the doorkeeper of the chamber, and one to the torch-bearer. The eight pence must be divided amongst the Queen's officers thus:—four to the steward and the cooks, two shares to the former; then one to the page of the chamber, one to the handmaid, one to the door-keeper, and one to the torch-bearer.

† The original word here is *Brawdwr*, by which a different office seems to be meant from that of Judge of the Palace, which is in the Welsh *Ygnad Lllys*.—Ed.

‡ The capture of any spoil seems to be implied.

If any one shall controvert the Judge of the Palace, let them both deposit their pledge in the hands of the King; and, if the Judge of the Palace should be foiled, his word shall never be taken in judgment again; if the other should be foiled, then let him pay the satisfaction for the insult to the Judge of the Palace, and the price of his own tongue to the King.

The Judge is entitled to have four pence in law from every cause of the value of four pence.

The Judge shall receive twenty-four pence, when the boundary of land is settled.

If a person shall go to law without licence, let him pay three cows for commutation of trespass; and, if the King should be present, let him pay double.

No one ought to act as a judge, if he knows not the three canons of law, and the legal value of every animal.

The Judge of the Palace shall have a linen veil \* from the Queen at all times.

His horse shall be in the same stable with the King's horse: he shall have two rations of the provender. The Groom of the Rein shall bring to the Judge of the Palace his horse, properly dressed, to attend in readiness whenever he pleases.

He shall have his land freely.

He shall have a horse in attendance from the King.

When his office is secured to him he shall receive certain jewels for amusement †,—a throw-board ‡ from the King, and a gold

\* *Llenllain* is the word in the original, which means, literally, a covering or veiling linen. Some have rendered the word a sheet. There is, however, no particular reason for a sheet being mentioned as due to the Judge more than to any other person; but it is likely enough, that he might wear a veil whilst he presided.

† The Welsh term is *Ofer-dylsau*, which may, perhaps, be more properly translated *trinkets* or *toys*, though the propriety of the gifts, as applicable to a Judge, is not very apparent, unless, indeed, for the purpose of relaxing his mind from the severer duties of his office.—ED.

‡ *Tawlbwrdd o asgwrn morvil*, a throw-board of the bone of a sea animal. W. S. M. Perhaps it should be rendered back-gammon board, from the term *throw-board* being given to it.

[Wotton thinks that this game was played with men, *latrunculi*, as at chess, and, therefore, that *chessboard* must be the more proper translation; but in fact, neither that nor back-gammon-board may be strictly applicable. Back-gammon, however, appears from its etymology,—*bach*, little, and *cammawen*, a battle,—to have been a Welsh game; and most probably the English borrowed it from Wales. Wotton is also of this opinion, and he says, that, were

ring from the Queen; and let him never part with these jewels, neither on sale, nor by way of gift.

The Judge of the Palace shall accept from the Bard, when he gains his chair, his bugle horn, and his gold ring, and the cushion, that is laid in his chair.

Twenty-four pence shall the Judge receive out of every action for insult and theft, but that from no one, who shall escape clear from those charges.

One of the three indispensable persons with the King is the Judge of the Palace; and he is one of the three persons, that support the dignity of the court in the king's absence\*.

[To be continued.]

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## EXCERPTA.

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THE following letter on the affinity between the Hebrew and Welsh tongues proceeds, it will be seen, from the same pen as those, which have been previously selected under this head; and the Welsh Scholar will require no farther sanction to recommend it to his attention. The many points of resemblance between the languages in question have been noticed by several learned writers, as well those, who have treated expressly of the Welsh tongue, as others, under whose investigation it has accidentally fallen; and this not merely in a coincidence of particular words, but in a general agreement of idiom and structure. Dr. Davies, in the valuable prefaces both to his dictionary and grammar, dwells particularly on the manifest congruity, as he calls it, between the Welsh and Oriental languages, and farther observes,

it not for the *latrunculi*, he should consider this game to be implied by the word in the text.—Iolo Goch, a celebrated bard, who flourished at the close of the fourteenth century, in a poem, addressed to Sir Hywel y Fwyall, has the following lines:—

“Gwyr beilch yn chwareu ger barth  
Tawlbwrdd a *secr* uwch talbarth,”

wherein *tawlbwrdd* and *secr* may be rendered *throw-board* and *check*, the former word appearing to be a dialectical change of *tawl-bwrdd*, the proper term for a *throw-board*. As for the word, *secr*, it may be applied to a *chequer-board*; and, if so, Iolo may have used it to describe the game of *drafts*.—ED.]

\* Additions from the W. S. M.—The Judge of the Palace ought to have the great gate of the court opened to him by the Porter when he enters and when he goes out. He shall have twenty-four pence from every judge examined by him, and the like, when he sits to decide with other judges.